7: Mikesell K-4,5 (1955-1957) 1961 MX3 Rif MX3
Senhaja MX4

more important at that time than it is today. In chapter vii evidence will be presented to show that the same coastal area was once an important center of shipbuilding.

Fresh-water fishing seems to be restricted to a few streams in the mountains of Ghmara and Sanhaja as-Srair. The Sanhajans make use of the toxic roots of *Daphne Gnidium* (Arabic *mat'nan*) to stun fish, a practice that has been observed also in Sardinia, Portugal, and Spain.[m]

Utilization of Wild Plants

The average Moroccan woman can identify at least a hundred plants, and many are thought to have medicinal or magical qualities. To cure an ear infection, the ear is plugged with a mixture of butter and the ground leaves of *Ruta Montana*. The cure for a cold is to induce sweating by drinking milk or tea heavily seasoned with *Mentha pulegium*. A wound is cleaned with the leaves of *Inula viscosa*, and the leaves of other plants are worn under headgear to cure or prevent headaches, or in slippers to reduce fatigue. The number of similar ideas is limitless.

Many wild plants have food value, and are collected even when regular harvests are bountiful. The list of such foods includes the seeds of several species of *Cistus* (*C. albidus*, *C. laurifolius*, *C. ladaniferus*), the sweet acorn of *Quercus Ilex*, the fruit of *Arbutus Unedo*, the roots of *Halimium lasiocalycinum*, and the berries of *Rubus ulmifolus* and *Crataegus laciniata*. Moroccans eat the bud of the palmetto. Acorns and *Cistus* seeds seem to be the most important famine foods.

Markets

It would be a mistake to conclude that rural communities in northern Morocco live in complete isolation. Moroccans are fond of travel, and the men, at least, have some time to satisfy their wanderlust each year. There are few men, even in the remote highlands, who have not visited at least one city. But when a Rifian or Sanhajan sets out for Fez or Tetuán he is likely to be more interested in sightseeing than in shopping. He may bring back a new cloak for himself or a piece of costume jewelry for his wife, but more often returns only with accounts of strange sights and tales of adventure.

A rudimentary system of trade does exist. A few manufactured articles are found in most homes, and some communities produce marketable goods. For example, the village of Mediuna, just south of Cape Spartel, is engaged in quarrying millstones from the Caves of Hercules.[n] Here they find a gritty conglomerate that is ideal for milling. The *m'allimin* (masters) who hew out these stones transport them on muleback to Tangier, whence they are traded throughout northern Morocco. Rifian women spend some time making pottery. During the idle months of winter, after the cereals have been harvested, Rifian men work on mats and baskets. Leatherwork is done at Taghzut, and winnowing forks are made at Ktama. Yet none of these activities seriously disturb the subsistence orientation of rural life. Specialization of this sort supplements but never supplants agriculture. The abiding concern of all tribesmen is with their fields.

[m] R. F. Heizer, "Aboriginal Fish Poisons," *Smithsonian Inst. Anthro. Papers*, 38 (1953), 263.
[n] C. S. Coon, *The Seven Caves: Archaeological Explorations in the Middle East* (New York: Alfred Knopf, 1957), p. 45; E. Cecil Curwen, "Tangier Quern-Quarry," *Antiquity*, 119 (September, 1956), 174 and plate VII.